TO THE MOST HIGH AND MIGHTIE PRINCE

ELIZABET, by the grace of God Queene of Englande, Fraunce, and Irelande, defender of the fayth. &c.

Presented vnto your Highnes (most gracious Soueraine) the Concent of the holy Storie: endeuoryng there to shewe, that all the Booke of trueth breathed from one spirite. That coulde not be declared, vnles the times had a most exact playnnes: which I recorded to be certaynly chayned, euen from the fall, to the Redemption. For that, I layde downe the pure wordes of the text: whereof an angel tolde: That from the ende of Iudahs captiuitie 490. yeeres are pared out vnto our Lordes death. Against this last part, a Learned man of Oxford long disputed: not denying the wordes to haue Gods authoritie in them, nor yet differing from mee for their beginning and ende: but affirming, That the Angell meant no certaine tyme. And setting aside the Angels

wordes, he affirmeth, That from Olympiades 360. yeeres precisely may be gathered by the Greeke affayres: And going on by the Iewes common weale, maketh a partitiõ. He maketh the Temple (a marke most famous) the limit of both partes: as I had done, but not in lyke tyme. From Zorobabel and Iosuahs returne from Babel, he maketh yeeres an hundreth and seauen vnto the buylding of the Temple. There I say that ancient Ebrewes vniuersally, ancient Greekes vniuersally, and Latines most generally olde and late, keepe them within 32. yeres, and that Scripture and lyues of all famous men agree with that. After the buylding of the Temple, are by him to our Lordes death 453. yeres: which I wyll grant him, and fiue more. In this laboure of his I blame his endeuour of two generall errours: That he disanulleth the propriety of the Angels wordes, and affirmeth, that the returned from Babel lyued 107. yeeres to buylde the Temple. He read twelue monethes, as his hearers triumphed. Some of his Lectures he sent me, by which I might iudge what matter could be in the rest. I could haue wished that he woulde eyther haue spoken where I myght reply, or haue printed his opinions, that rumors myght not preuayle aboue iudgement. I haue printed many seuerall workes against him. The summe of them is this: That all his gaynsaying is extreamely erroneous: and that he hath not blamed with any colour of sounde learning, one worde of my Booke. Those small workes of my Defences for our Religion, and common trueth, oppugned by one pretending peculiar differing from me: who for these two poyntes haue all Nations, Religions, and Studies, on my side: Them I humbly commende to your

Highnes,

Highnes, that they may be censured by some Learned, countenanced as trueth requireth, and considered according to the honour of your gracious gouernement. A priuate censure hath passed betwixt vs all ready. For my Lord Archbyshop of Canterburies grace, was chosen vmpier, and examined both sides argumentes. I hope I may with modesty pleade his testimony, though for my selfe, yet in a publique cause: where it is good for all to knowe the full strength of the trueth. His Grace did wholly approue the Concent for euery whit: where his wisedome saw Heathen (that deceaued Diuines) confuted most plentifully, by most ancient Heathen of their owne kinde, and vniuersally by all Iewes. And touching former Christians folowyng Gentiles on Daniel, folowing Iewes in Ezra, his Grace saw them holpen from errours, by their owne graunt: that when the D. and I ioyne issue for the space betwixt the Alter and Temple: Prophane heathē haue there no worke: but olde Diuines Ebrew, Greeke, Latine, tell him, that he went very farr, further then they woulde wish him. And touching crossing the Angels propriety, I can not thinke that Europe beareth one learned Christian, or that Iury (which trembleth at Gabriels oration) hath now one man, that holdeth the number vncertaine. I thinke his Grace will tell your Highnes so much. And your Maiesties signification of your Princely determination, woulde more breake young brauing Studentes, whom reason in such vnexpected soyles can not bende. I greatly reuerence my learned aduersarie, and commende him, that he woulde not haue all libraries set on flame by fire of iudgement in few wordes, without tryall in one twelue monethes sight.

But I ſhoulde more commende him now, if at the laſt he woulde tell, how playne the Scripture lay alwayes, though no heathen before ſetled Iubilees aright with the Chronicle. His fame of Learning, and my more confident reſiſtance, maketh many thinke that the Scripture is hard, where our long labours differ. The fault is vntolerable in the one of vs two, eyther in him or in mee: and the faulty ſhoulde be forced to yeelde, that none thinke amiſſe of Gods worde. I refuſe not to abyde all diſgrace, yf my trauels be not founde true for the ſtory, profitable for the quietnes of the ſtate, and fit for a Prince, reigning in theſe weſt endes of the earth, the poſſeſſion of Chriſt. Our Marchantes that paſſe ouer all Nations, can not carry into the Eaſt more noble marchandiſe from the Weſt, then skil of teaching Greekes, vpon what occaſion, euer hitherto they miſſed 1500. yeeres in 4000. and marred all the holy ſtory, and loſt religion: and cauſed the Chriſtian Arabians to follow and fayle alike. And that poynt hath been hence firſt opened, in that lytle worke to your Maieſtie, and in a further explication of it. Likewyſe, where by the tyme and kinred of Chriſt, they may moue any Iewes: there, I truſt, that I may affirme, without chalenging more then due, that to your Highnes firſt, both poyntes were declared in full and conſtant Concent. What the paynes hath been to contriue vnto agreement ſo many moſt intricate pointes, as for this harmony of Scripture haue been ioyned, from eaſt writers of hard and diuers tongues, and ſubtilties: not Ebrew onely, but Syriaque and Chaldean, in ſundry Dialectes from Greekes and Latines of all ſortes, auoyding the errours of all, bringing nothing but matters of

diffi-

difficultie, and all iudged faultlesse: any may iudge, that considereth but the hardnes of the least of these studies seuerally. The payne is augmented by the greatnes of the charges: not mainteined by great allowance of Diuinity, but gotten through Ebrew skill, and spent on Diuinity: though it be a rule of God and man, that none warre on their owne charges. Yet duetie bindeth all men to further, as they can, celestiall knowledge. But paynes in this sort, loseth much of the due encoragement. And some encrease of griefe I felt, that when I had a meaning to looke to my selfe by other meanes then Diuinity: I was requested by one of your Maiesties honorable Counsellers, a Diuine, to take rather your Highnes preferment: the delay whereof hath hindered myne owne course. But all this may soone be cured, when it is knowen to your gracious care ouer Learning.

Your Maiesties

most humble Subiect

Hugh Broughton.

An Epiſtle ſent vnto the Archb. of C. and D. Elmer then B. of London, choſen vmpires touching the D. that read againſt the Concent of Scripture, and the Author of that Concent.

MY duetie remembed to your Grace and Lordſhyp. It is knowen to all the Realme, with what vehemencie and care D. R. labored to proue, that a Concent of Scripture for certaintie of Chronicle coulde not be made. By reaſon of his former credite, he hath drawen many to deny that, which they alwayes helde: & to be againſt them ſelues, to countenance him, and to diſgrace mee. I thought ſmall skill might ſerue in an Apologie for all men: and was ſo bolde as to pronounce him more groſely deceyued, then euer I knew any man. And content coulde I haue been, to haue tryed by diſputation, or by printing: not minding to leaue off, vntil my booke to her Maieſtie (which he laboreth wholly to diſgrace) ſtandeth by open iudgement, or falleth to my continuall diſgrace, and laſt paynes in ſtudie.

When

When he had long read to proue that *Mardochai* was not of *Iechonias* captiuitie, and had made many commende his cauſe (we both graunt that to ende our ſtrife) and they being called to reade the text, loathed their owne inconſtancie: Yet then this was tolde me, that ſome Oxforde men required anſwere of me. Therevpon I wrote to *D. Robinſon*, Prouoſt of the Q. Colledge, certaine Theſes, which might ende the cauſe: requeſting his alowance, or reiection: with this addition, that I thought it iniurious that Oxforde men ſhould require me to defende that, which they euer helde: vnleſſe they woulde proteſt, that eyther their mindes were altered, or that they were vnable: and of *D. Reynoldes* I wrote, that he was extremely culpable, in blaming me for differing frō him: where none euer was, nor wylbe of his iudgement; and by his owne wordes he is vtterly condemned. Vpon this, *D. Reynoldes* commeth to London to me, ſhewing that he was willing to take any iudge: and both we agreed vpon your Grace, & you my L. B. of London, that we might haue the cauſe fully ended, without partialitie to the credite of either, clearely to the glory of God, and brightnes of his trueth: That whether ſoeuer hereafter ſhould make any ſtir in the cauſe, he ſhoulde be openly culpable by all cenſures. My matter is opened in my Booke of Scripture Concent in *Gabriels* oration *Dan. 9.* in the Preface, and at the yeere of the worlde 3470. My accuſation is, that D. R. vniuſtly blamed that, as all particulars depending therevpon:

vpon: which tende through the olde Teſtament, yea from *Moſes* to our Lord his aſcention. To all which courſes, I blame him as iniurious. I moued him to ſende to your Grace and Lordſhip, the booke of his Lectures. I trow, reaſon wil moue him to do ſo much, yf he meane to defende him ſelfe. I haue ſent herewithall a briefe in Theſes and ſhort declarations, to giue an inſight to the matter: a copie whereof I coulde wiſh D. R. yf he would: as I would gladly giue him any thing for a Booke of his whole Lectures againſt mee. If theſe be not ſufficient, I am ready by Lecture, Diſputation, or Printing, to open any poynt hid in my cauſe. Thus requeſting your Graces and Lordſhips free report to her Maieſtie, and my L. Treaſurer, touching my Booke wherefore we ſtriue: after your conuenient leaſure: I humbly commende your Grace and Lordſhip to the ſpirite of trueth. *London. Nou. 4. 1591.*

To the worshypfull and learned, *the Vicechauncelour, and* others the gouernours of learning-houses in the Vniuersitie of Oxeforde.

LEarned Fathers, you know that I put foorth sundry defences of my doctrine, touching the harmonie of Scripture, to cleare my booke which I wrote to her Maiestie: that I might proue my selfe not vnaduised, in offering that doctrine to her Highnes: but carefull of duetie to the Church and state. And God is my iudge, that I had desire and hope therein, to haue aduanced not a litle the knowledge of Christ, the peace of the Church, and honour of all humane good learning. My defenses I hope, proue my cause to be sounde. And not onely that, but a more playne dealing vsed, then I haue founde from your Studentes. I wyll touch what I wrote: and your mens iniuries: and require your censure. First the treatise of *Mardochai*, wrytten without open noting any perticuler aduersarie, prooving all Churches and Synagoges, and the natiue iudgement of all playne folke, to be of my syde, myght haue quietly appeased all stryfe, or haue dryuen all you to haue defended your owne cause. Moreouer I, though I stoode in possesion of the ancient opinion, and by that onely myght disgrace the replyer, consented to abyde arbitrement, which commonly would part stakes. Besides, I chayned holy testimonies for the seruice of Shemesh, vnto that blessed seruice of redemption, that the cause myght match the Sunnes brightnes in the simplest sight: and the speach of euery

part appeare of one tenour in phraſe: that he which wold be tropique in one poynt, ſhould be guilty of threatning the lyke to all. Some learned ſtrangers, thought that paynes the beſt of mine. But ſome ſayd, that your D. diſdayned to anſwere that: being whole the expreſſe worde of God. Such reuerence holy *Euthyphrones* gaue Gods worde. Beſides, your D. affyrming, that there was not a Chronicle in the Bible, diſputed vpon *Abrahams* tymes, and the *Iudges*, to proue them vncertayne. I marueyled what he ſhould meane to diſturbe the trueth, in that moſt famous place: where God vpon *Terahs* death, bagan a new accumpt from Chriſtes promiſe. The Sunne differeth not more from the dimmeſt Starre, then that poynt differeth from obſcuritie. And the ancient Grekes ſaw it ſo wonderfull a matter, that *Moſes* ſhould tell of *Terahs* death, telling in the eight aboue onely all their yeeres: that to hide the wonder, they put in eight tymes, and Hebued. *S. Stephen* and *Philo* in *Abrahams* peregrination might haue tolde your D. that antiquitie therein made no doubt. Neyther did euer any Englyſhe differ from me for *S. Stephens* wordes. For the *Iudges* times, my Booke woulde haue tolde him by perticuler accomptes, where *S. Paul* bringeth 18. ſtories to one worde: that no Virginalles were better in tune, then that harmonie of time: though your D. would needes be buſie with me. for the ſeauen yeeres of Conqueſt, and the ſeauen Iubilees to *Samuel*: ſeauen Seauenties to *Nebucadnezars* warre, the ſeauenty of Captiuitie, and thence the ſeauen Seauenties. But for *Abrahams* Promiſe, I moſt labored to reforme him: that he might not preuayle to marre the two moſt heauenly Promiſes, and nobleſt ioyntes of all the Bible: that, and the other to *Daniel*. In a diſputation vpon *Melchizedek*, I conueyed a redreſſe of his opinions: which becauſe ſome litle marked, afterwardes I graued in braſſe, by reaſon of ſome Pictures, a view of the whole Bible, freendly

freendly amending his breaches of all the buylding. This alſo being vnregarded, directly do I reproue your Studentes, as denying the Redemption by a ſtrong conſequent: who holde, that it fell not out in the time properly tolde: whereas men and Angels wyll holde, that otherwyſe it coulde not be from God: and the Iewes ſeeke no more colorable defence then to proue, that the proper time cannot be proued to agree with the prophecie. Therein alſo I founde your Studentes enemies to Gods trueth, as before: and bitter, becauſe I liken them to *Nero*, harping at their owne cities flames. Hearing of their rage againſt my cauſe, and mee for that, I wrote a ſmoth treatiſe of the whole time, with fuller handling of euery ioynt, as though I had no aduerſary: with a Preface, telling what ſome others thought of him, whom yours do ſo much deſpiſe: thinking that among indifferent *Athenians Eſchines* muſt giue leaue to *Demoſthenes*, extreamely accuſed, to proue how for all his times, others woulde haue made him a garlande. Thus I haue tolde what, and why I haue printed. Now for the next poynt, I thinke it not amiſſe to call your Studentes dealinges to accompt, and to requeſt, what Chriſtian defence they can make, that the pleaſure which they tooke in ſpeaking againſt the trueth, and the defender, may be bitternes to them in hearing a recompence. I wyll not complayne what hinderances and griefes they wrought me: but call them to accompt barely, for bad dealing.

1 Firſt, your D. taught in his firſt ſpeach, that Papiſtes might haue helpe by my doctrine, *Chorœbus* harnes, in his lecture *Cxvj.* where al our nation in the *Geneua* bible are of my minde: and from *Chorœbus* his Olympiades are counted: and they ſhould be *Chorœbus* harnes.

2 He confuteth mee for that which he no leſſe then I writeth: that the 490. yeeres are begunne from *Cyrus* firſt, and are complete at our Lordes death, and mea-

neth to finde me ſenſeleſſe: not opening to the worlde how through his. xii. monethes paynes, he confuteth himſelfe. *Quo quid ſol vidit vnquam mirabilius?*

3 He confeſſed to mee, that he had not ſtudied theſe matters: yet tooke vpon him to diſgrace me in abſence, making himſelfe accuſer and iudge.

4 He promiſed me to yeelde, yf he ſaw reaſons. When they are ſhewed, whoſe fault is it, yf he wyl not ſee?

5 You know that I charge him of ſtriuing agaynſt all men, art, and posſibility: that wyll not be diſproued.

6 A D. of yours tolde him thus when I was in *Germany* 1590. *Inibis paruam gratiam a Chriſtianis qui conatus es hanc prophetiam Danielis labefactare. Præterea qui iſtic mos eſt in vebi in abſentem: ille cui contradicis iam eſt in media Germania. Adhæc vis aduerſari omnib. Nos omnes ſumus in eadem ſententia.*

7 Any myght maruayle how euer he durſt confute a particuler man for the vniuerſall opinion: that in his xij. monethes gayneſaying, he can not bring one ſillable faultie againſt the graunt, and good of our preſent Religion, and Diuines. VVhether meaneth he to haue his aduerſarie and all the Realme ſenſeleſſe, that cannot marke this? All men know that he hath made many blaſpheme the trueth vnawares: who woulde rather die, then do ſo willingly. If in warres a man ſhoulde fight againſt them who hire him, and giue him authoritie: it would be looked vnto. It is no more lawful in learnyng to confute all the learned, and learnyng of the preſent ſtate; and to do it by ſtealth, it cannot agree with the corage of a learned Chriſtian. VVhile the Sunne ſhyneth, herein he can not be defended.

8 Touching the pretence that antiquitie is of his ſide, a ſincere minde ſhould ſoone acknowledge, how that is turned againſt him. Thus it ſtandeth. 1500. yeeres writers are in the generall on his ſyde (ſauyng that all

Ebrewes

Ebrewes al their troupes, millions are againſt him) but olde Greekes & Latines are once with him, yet turned againſt him thus: 230. yeeres *Iudah* was vnder *Perſia*, ſaith antiquitie. Part the time, ſay I, by the Iewes common weale: one part from *Iudahs* returne, or the *Perſians* Monarchie, vnto the building of the Temple by the 49000. returned. VVhat doth antiquitie make that time? 18. yeeres: very well, I wyll graunt that all, and 14. yeeres more. Now from thence to *Alexander* the great, the D. cannot complaine that I make it ſhorter then he doth: and therein antiquitie can helpe him nothing, where he moſt iuſtly doth damne it: as in particuler other ſtories antiquitie damneth the errour of it ſelfe. VVhy may not I do ſo? Now if I proue that antiquity al euery one man that euer wrote vpon ſome one ſufficient poynt, is of my ſide: what an iniurie is it to all the worlde, ſo to ſet a face vpon defences damnyng of hym. VVhy woulde not he playnely tell at the firſt thus: 1500. yeeres wryters are with A. C. for the Temple, that 49000. men at the returne ſhoulde buylde it, as all the Talmudiſtes holde at 18. after the returne, and not 107. But yet he wyll confute all ancient preuayling opinions. An oratour of plaine dealing ſhould not enter an action againſt *Cteſipho*, where *Demoſthenes* commeth principall.

9 An other vnhumane part of this kinde he ſhewed, in ſaying, that in this phraſe *Ezra filius Saraiæ*: the terme *Filius*, Sonne, deceaued me: where by him it ſhoulde be *Abnepos*: the fift from him. I pleade that I am ſure ſo it is: if it were not ſo, marke how he confuteth all the worlde: Hebrewes, all the millions that folow the Talmudiſtes in *Aboth*, and al their conſentes in *Seder Olam*, their common regiſter, and in *Rambam*, in their ſucceſſions, and in *Sepher Mitzuoth gadoloth*: namely after them *Iarchi*, *Abrabbanel*, *Kimchi*. None

are to the contrary (but *Zakuto* forgetting himselfe, for one discent.) *Ierome* is of the same minde: which thing your D. shoulde haue professed: So be our learned men, *Builinger*, *Pellican*, *Lauater*, *Lyra*, and *Stella*, with the generall opinion of Rhomistes: and no Diuine of Englande, to my knowledge, euer was of any other mynde. But contrary all helde the fourth of *Ezra* a witty Booke, wherein *Ezra* (as borne where I set him) is a Prophet 30. after the burnyng of Ierusalem. This was not fayre play, to blame all in deede, and pretende nouelty in one. As he talkyng of *Ezra*, sayd, that I should do wel to confesse my ouersight: seeing he, not I, is ouerseene, he should remember, *Patere legem quam ipse tuleris*: And to tell plainely, how all be against him. If *Mercerus* were aliue, who vpon *Aggai* maketh *Ezra* sonne to *Saraias*, he woulde maruel why any shoulde thinke otherwyse. I asked *M. Fra. Iunius*, whose sonne he thought *Ezra*? He answered, who dare deny him to be sonne to *Saraias*. Now the confession of *M. Iunius* is litle lesse agaynst your D. then his owne. And yf all antiquitie make *Ezra* lyue 50. yeeres more then the *Persians* raigne: your D. wyl confesse, that by antiquitie my cause standeth, and his falleth.

10 The vniuersal consent of the French, in their edition 1588. is fully on my side, and expressly, where *Ezra* is sonne to *Saraias* vpon 1. *Ch.* 6. 14. relyed vpon *Filius Ezra* 7. 1. as I tooke it: whom all, he confuted, and agaynst the same his hearers triumphed, when they sought onely my disgrace. If none euer were of his mynde for vncertayntie in *Daniels* 490. agaynst me, nor for *Ezra*, why am I onely blamed? or what reuerence of men, do his wordes beare? And this one poynt (where al the worlde is on my side) Ebrewes al, Greekes al, Latines al, ouerthroweth al his Chronicle and strife: and as he ouerturned al religion, in framing

an vncertaynty for the Angels number: So when he feigneth *Ezra abnepotem Saraiæ*: he might as wel giue a new Bible from his authority. *S. Auguſtine* ſayd that *Ezra* was borne in Captiuitie. And ſo he might: but begotten before, as *poſthumus*. And any tyme of the Captiuitie woulde ſerue my turne. But neuer any was towarde his minde.

11. VVhen the French heare that al their iudgement is diſgraced, their commending of *Daniels* 490. for a rare iewel, for the certaine time of our Lord his death: & likewiſe for *Ezra*, by one that brocheth a new opinion from his owne authority, pretending to confute one man, what wyl they ſay? Not *Caluin* only, and other wholly my partners, nor *Iunius* and *Scaliger*, onely his partners once, but al the nation is of him confuted, and al nations of the earth. And I might turne ouer the cauſe to others, whoſe hand was in it before mine.

12. And for my learned friende I muſt needes confeſſe this much, that when he hath his owne ſide, and al the worlde ſtyl againſt him, and yet hopeth of a victorie, he hath a moſt valiant courage. But I, as one in *Homer*, woulde wyſhe courage not to exceede ſafety. So for *Mardochai* al Churches, and natiue iudgement: for *Daniel* and *Ezra*, euery ſeueral man is agaynſt him. Now it wylbe an hard demaunde, whether it were better to haue al Vniuerſities with *Helice* and *Bura*, or peſtered with Studentes, as M. Doctors hearers, who triumph that manifolde teſtimonies of all the worlde, brought to prooue the Sunnes ſeruice recorded vnto the Redemption, haue bin confuted among them by their owne authoritie and courage? The Sonne neuer ſawe the lyke dealyng.

13. But touchyng your D. I woulde gladly ſhew him all reuerence, not hynderyng fayth.

14. Iniuries of his hearers muſt be recorded: whereof one

one Bacheler of D. meeting (1589) at *Toceſter* with one *H.T.* of London, and a Miniſter of Lancaſhire, who founde comfort by my paynes: that B. ſayd, Our D.R. hath confuted all that Booke: yet he could tell no one thing, but ſayd, that he had that booke, and coulde vnderſtande nothing. How diuinely he pleaded ignorance in his owne language and profeſsion, I let other iudge: yet he would be a Bacheler of diuinitie.

15 I wyll ioyne a late like part. *M. Koph* told that of my Apologie all you D D. thought the ſame. How well, others know. If vntruly, you muſt blame him. Two of you, one in writing, the other in ſpeach ſent me, tell the contrary, that no one argument can be anſwered. If he haue a deſire to winn fame for reſiſtyng the hart of Religion, *Gabriels* lampe of all Scripture, he muſt be cenſured as a *Iulian* or *Lucian*. But I haue ſome better hope of goodnes in the man, after that your D. publiſheth his recantation. And I truſt, he wyll regarde the common trueth, & Gods honour, more then his owne. Neuer any ſo diſgraced *Gabriel*, as his lectures do.

16 A like part, hurtfull not to me, but to your Scholers fame, I wyl here ioyne. At his readinges 1589. vpon my going to *Germany*, by ſome of your young heades it was blazed ouer all London, *Omnibus & lippis notum & tonſoribus*, that your Doctors learned reading droue me away. A Damaſell put in Bridewell for refuſing our Churches aſſemblies, vpon mention of my iudgement, could reply, that your D. droue me away. Yet I had ſent him worde afore by two of New Colledge, that if he were not foylde, I would neuer more handle penne: and a ſharper warning by *M. Kemel*, by which he made him make the tyme 490. yeeres, iuſt as I did, and daſh all his former paynes. Would any of you take patiently ſuch ſauage iniuries, as to abide opprobrious ſpeches, where the confuter proueth good, the cauſe of the confuted?

17 An other part no lesse grosse, or rather fully the part of a bad man, I can not omit. A. M. of art of your breede, being at London on Thames 1590. in a Bote with one *M. A. Cot.* and others, sayd, that I had yeelded vnto your D. for *Mardochaj*: that not he, but *Kis* was the captiued. Then one knowing the contrary, sayd. Are not you ashamed to belie one so, that the last weeke openly read with cleere reasons to the contrary. Are ye past shame? Then sayd the M. of his art: You in London speake ill of *M. D. R.* and why should not we of Oxford speake so of *M. B.* Yf this must be so, I must request all the graue of our nation, to admit neuer any Oxford testimony against mee.

18 The lyke part of one speaking to certaine Counsellers, when the Court was at Oxford, I put in print, how one of yours sayd, that I was ashamed of my cause, and yeelded vnto your D. His eyes might haue tolde him, that I wrote otherwyse to all Christians, and specially to some Honorable, in an other opinion. The like part a third man playde.

19 An other borne in Hereforde towne, of B. N. C. told one thence in Paules, that his hart reioyced to see how your D. flouted mee, as promising to lende my *Rabbines*, and after for feare, breaking promise. If your D. did so, this much I must tell him. That all who know both our studies, wil say, that I haue spent more yeeres, then he hours in the principal *Rabbines*. It may be founde that neuer any *Rabbine* was of his minde for the cause then in strife of *Mardochaj*, nor against mee. He deemed that he had the *Chaldy Paraphrast*: by which he was most notably condemned: and thought that he had *Aben Ezra*, but was deceyued. By all argumentes that can be brought foorth from any *Rabbine* vpon Scripture, or either *Talmuds*, I trow he shal finde his condemnation sure. *Iupiter* and *Mercurj*

might ſooner make *Amphitryo* and *Soſia* beleeue others to be them ſelues: then he make any from *Rabbine* recordes beleeue *Kis* not *Mardochaj* to be of the Captiued. Floutyng from your men I can not ſtay: but I can ſhew to others, that they haue no more ſtay for trueth in theſe ſtudies, for the holy ſtory, then *Vlyſſes* ſhyp had ſtay in a tempeſt, when he knew not where ſtoode eaſt or weſt. I cannot abyde to floute, and I am ſory that your D. woulde be counted pleaſaunt that way. But for ſad trueth, the blinde may ſee all kindes of ſtudy turned agaynſt him, euen ſuch as in which he put al his truſt and confidence.

20 His fayth ſtayed vpon Olympiades: and by them he woulde gather 560. yeeres preciſely. But they are turned agaynſt him: and *Phlegon* taketh part with my ſyde: in whom yf he reſt not, then I ſhew that *Thallus, Caſtor, Phlegon, Timæus, Philiſtus, Xenophon, Laertius, Africanus, Clemens, Triclinius, Soſigenes, Pamphila, Apollodorus, Plutarch,* and ſuch, differ ſo exceedingly one from an other, and from them ſelues, hundrethes of yeeres for famous matters, touching Olympiades, that one myght wonder how your D. coulde miſſe, to ſee that by them *Cyrus* myght touch *Iudas Machabeus*: *Aggai* and *Zachary* goe afore *Daniel* and *Ezekiel*: and all heathen antiquities be brought vnto an infinite *Chaos*. Likewyſe he myght haue ſeene how by prophane *Greekes* the *Perſians* myght be ſayd (in *Clemens*) to haue reigned 500. yeeres, or bare ten yeeres. He ſpent his tyme not in theſe ſtudies. And I commende his courage, that durſt prouoke one readier of youth in this tongue, then in any. He lytle looked that 50. of 80. in *Eratoſthenes* accompt, cited by *M. Ioſeph Scal.* ſhould be cut off. For, twixt *Cyrus* & *Xerxes*. He leſſe loked to haue all the worlde with *Iude* to proue this. Lykewyſe thence he marked not, that *Iſocrates* maketh

Athens

Athens principality 25. shorter then *Lycurgus* doth: (Wherein I coulde wyshe it to be no more shortened.) Nor marked how *Athenianes*, *Andocides*, and *Æschines*, reckon for those tymes 30. where *Thucidides* and *Xenophon* make but 14. Likewyse *Æschines* scholershyp vnder *Socrates*, and his warfare vnder *Alcibiades*, and death after great *Alexanders* (the doubtful poynt) recorded from *Demetrius Phalereus*: this wyll make *Lysander* neare *Alexander*, then Olympiades accompt about 30. yeeres, though some Olympiades proue the same: for K K. *Philip* & *Mausolus*. The very same is holpen by *Plutarch* and *Vlpian*, by *Lysias*: for if *Lysias* were 63. before *Athens* fall, and a pleader for *Iphicrates* at *Philip Macedons* tyme, the distance can not be about 50. but rather lesse then halfe. The Olympique fayth is fayne to deny the orations to be from *Lysias*: as though *Plutarch* and *Vlpian* knew not the style of *Lysias*. So yf the Angel had spoke nothyng, cunnyng humanistes myght haue seene the same space from heathen. *Ælianus* that maketh *Demetrius Phalereus* to be seruant to *Conon* and *Timotheus* (*Conons* death being neare *Lysanders*) and *Phalereus* seeing the 70. translaters: this also would haue troubled your D. hope of a longer compt then the Angels from Heathen. *Isocrates* agayne woulde resist him, that telleth how *Lacedemonàn* ruled Greece not 34. yeeres, but ten: though he touched not exactly *Leuctra* fall. But *Polybius* who telleth that by the 12. yeere they were at the losse of it, galleth the Olympiques. *Athenæus* troubleth them somewhat, in whom *Philip* reigneth not 24. yeeres, but 20. And *Clemes* more, in whom *Alexander* by some is 12. yeres hygher then by others: that is neare *Socrates*. And agayne by *Phalereus* the same is playne, out of *Reinecius*, for if he liuing so long after great *Alexander* were scholefelow with *Alcibiades* brother, the space betwixt *Lysander* and *Alexander*, can hardly come neare halfe 70. The

whole ſpeaches in the later Attique oratours talke in the ſame tenour of *Conon*, and the equals, as knowen well to ſome then alyue. Thus *Grecia* is with *S. Matthew* and *S. Luke*, in their ages: and not I, but your D. hath the new opinion. For ten by him muſt draw 527. yeeres in their ſucceſsions: the lyke whereof ſince *Dauids* tyme, that is 2500. yeres, the Sunne neuer ſaw. I may not blame him agayne, for callyng thoſe ten men the glory of all the earth, and rare argumentes for this cauſe, *Obſcura ſydera*. But this I may tell, that a diuine, M. I. I. bred at *Cambridge*, there in iudgement holden inferiour to none of yours, ſeeing in the countrey your Doctors booke of Lectures, was greeued to ſee therin for thoſe ten men theſe wordes: *Autoris Concentus obſcura ſydera*. The man him ſelfe tolde mee: And gaue your diuines this prayſe, that they were indifferent iudges: and ſayd, that your D. was now out of his ſtudies. That, all the worlde may ſee, whom rancour blyndeth not. But how then wyll he be able to ſatisfie the Church, pretending trueth and antiquity, and defence of the ſetled opinion, diſturbyng all Englande, all Europe, and Aſia. May not I require that he be called to accompt, for what one ſyllable in my Booke for this matter, differing from others of our beſt he blameth me, and putteth me to priuate paynes and charges, for the defence of the publique trueth? If the young ſtudent delyght in floutyng, let him ſee whoſe dealynges deſerueth: that: your Doctors, myne, or his owne?

A graue Preacher dwelling betwixt Algate and Bow, gaue this cenſure: that your D. and one other D. wryting both contrary to them ſelues, and to the thirde that helde the true, beginnyng vpon affection out-off their ſtudie, had made many Athieſtes. The man, yf partiality might ſerue, is knowen otherwiſe bent. Many haue ſayd ſince: What, ſhall we ſtudy the Bible, when ſo great Scholers cannot agree? And a Preacher of your breede,

now

now teaching in London, ſeeing your D. confuted, ſayd, For two pence halfepeny he woulde be of eyther opinion: to ſuch a paſſe come your Diuines. They triumph at the firſt, as hauing caried away Burly ſpoyles, and ample laude: how one is by yours confuted, for endeuoring to proue, that God draweth vs by the Sunnes Chronicle, vnto the Sonnes iuſtice, contriuing all Libraries, all, playnely to this high poynt. When the matter is detected, that he confuted the trueth, himſelfe, and all the worlde: then a new peſtiferous errour is bred, that the matters are ſmall: though they be the harmony of all Scripture, and ioy of Chriſtianity. An other B. of D. of yours neare Lon. thanked God, that he neuer troubled his head with theſe matters: That is, why God vpon *Terahs* death, leaueth to honour man with the Sunnes ourneys, and tyeth all to the promyſe of Chriſt: and what wiſedome *Gabriel* promiſed to teach *Daniel*. Belike yong diuines are in deepe myſteries, that can diſpiſe ſuch high poyntes.

But here I muſt needes pardon your young Students: whereas Preachers abroad, ſome not of your breede, fall to groſſe ſchiſme. A certaine learned man was to be preferred vnto a charge, one that helde my ſtudies for the trueth of the frame of the Bible not vnprofitable. An aged graue Gentleman liked well to collate a place on him. Certayne that would be counted Preachers, deſirous of that which they call reformation, aboue al holyer knowledge, come to the Gentleman with greater heate then the Terentian Chremes came to Simo, charging the Gentleman in his conſcience, that he ſhoulde not prefer him, for the doctrine which he liked off. The gentleman aſked an olde great-learned man, what he thought of the doctrine, and of the man. He ſhewed how groſly the Preachers were deceaued. Becauſe of their calling, I wyll not lyken them to *Alexander* the Capper-ſmith: but I

am ſure that *Paul* would abandon them. Olde *M. Iohn More*, preacher of *Norwich*, lately a neighbour of theirs, one in their zeale, but ſeaſoned better, no colder then they, & as great a ſtudent in the text Hebrew & Greke, as they knew any: he was of an other ſpirit, & diſdayned not to treade in euery ſtep, where theſe men, like *Paris* of *Homer* ſhrunke, as if they had troden neare a Serpent. I know it to be farre from your D. minde, to pricke forwarde rumors in that kind. And I thinke that he is reſolued, how zeale (as Iewes proued) running afore knowledge, is the ruine of Religion: and knoweth tradeſmen, who be cunninger in the depht of the holy booke, then the common ſort of teachers: whoſe zeale medleth not beyond their owne boundes. I would not be thought to thinke, that your D. could fauour ſuch dealings: But becauſe they wil needes be ſhrowding vnder his winges, I thought good to warne of that. This euil ſowen by miſtaking your D. is like a Grangræna further growing. A Cambridge man that liueth in Eſſex a Scholmaſter and a Preacher, meeting with a Gentleman that knew from *Geneſis* to the *Apocalyps*, the frame of the Bible better thē he, was counſelled by that Gentleman to make a declaratio of chriſtianity, how in al ages it was cleere (before he trauelled to ſtir the ſimple vncertainly) and to make the people know the euerlaſting certainty of ſaluation, by *Moſes*, the Prophets, the Goſpel, and the Epiſtles. He anſwered, that ſome bookes of Scripture could neuer yet be vnderſtood: namely the Reuelation. The Gentleman vſing an inſtance from ſome for that, he ſayd, that your D. had confuted that paines: though he medled not with one worde. You may ſee what harme to himſelfe, and to the Church is wrought by his reading, being miſtaken, and miſreported. I could wiſh that he would eyther reuoke all his gain-ſayinges: as I charge him, that they be all iniurious & erronious: or print al his lectures, which

I ſaw

I saw for the one halfe, in yeeres reading, that all might see what is in controuersy.

Marke further infection of an other learned man: I know not whether he were bred amongst you, a certaine Gentleman, whom I neuer saw, writeth to a friend of his from Dunstel in Staffordeshyre, to a Londoner thus: *Dec.* 20. 1592. *I hearde not long since, a learned man, yet ignorant, and ouerswift in iudgement, dispraysse this Booke* (of Scripture Concent) *as needelesse, and a superfluous worke: of whom I demaunded, whether he did know it: or euer read it. His answere was, no. How can you giue iudgement then, sayd I, of that you know not. He answered, that he heard so. Thus leauing the counsell of* S. Iohn, *which biddeth vs try spirites, whether they be of God or no: such fall into the curse of the Lord, that call lyght darknes, and darknes lyght: that iudge good euyl and euyll good. Although he tooke himselfe learned, I am sure he was not able of his owne pregnant wit, so much as to reade ouer the booke in such order as it requireth, without an instructer: much lesse then to vnderstande the same, and the drift therein.* The Gentleman that wrote this, fauoureth much your studentes, and hearing of my iust griefes, wrote a request to beare with the losers. But when he perceiued the strang dealinges of some from you, and sauage barbarousnes, he was of that mynde, that pitty may not marre the citie. VVhat some Doctors of *Cambridge* thought, I recorded. One being at *London* vpon your Doctors first Antilogy, being asked of a Londoner, what he thought of the Booke which your D. confuted, sayd thus: The argument is as profitable, as could be chosen for this age. Then sayd the Londoner: yf it be so, VVhy did none of you DD. or of the BB. take it in hande? Then sayd he: The man who tooke it in hande knew, by reason of his studies in the tongues, longer then any others, that he was ablest to performe it. Truely, I woulde not for any preferment, haue troubled her Maiestie with accepting any

any worke of mine, aboue all others in the kinde: in yeeres the youngeſt of dealers in ſo weighty affaires, vnleſſe I had thought my houres moſt of any in that ſtudy, and my ſelfe able to keepe our nation from all foyle for accepting my paynes. And I know that by that helpe, an other may ſee more into Scripture by a learned guide in few monethes, then I coulde before I founde the order, in ten yeeres. And a certaine Nobleman of my age tolde me, that he learned more in two houres by that helpe, with open ſpeach vpon it, then by all his former paines. I hope you wyll beare with me: the cauſe is not now mine owne. And I may giue as good leaue to diſgrace the cauſe, as the defender. *Pericles* or *Neſtor* would do this vnprouoked. *Iob*, *Moſes*, and *Paul*, would in defence ſpeake of them ſelues. And as I made the cauſe from priuate by arbitrement to be publique, ſo I wyll enterlace here the teſtimony of a publique perſon. The Archbyſhop of Canterbury his grace, you know, was by both ſides choſen vmpire: you may ſoone know whether he thus cenſured, That neuer any humane paynes was of greater trauell and dexteritie, then againſt .1500. yeeres errours, ſo to cleare the holy ſtory, as the booke of Concent hath done. Of what ſpirite then ſhal we holde Studentes, that cannot abide their owne Religion to go cleare forwarde, nor the publique teſtimonie, which ſtandeth as the Princes owne? I moſt humbly woulde intreate her Maieſtie, to commaunde that a publique teſtimonie which might be knowen ouer the Realme, may paſſe betwixt vs. But now I deſire your goodnes to giue your teſtimony, eyther in print, or as you wil: whether I holde not the trueth, and haue bin more groſly iniuried, then euer any by any of a contrary religion. I hope all wyll ſo conclude, who reuerence learning, care for trueth, honour Scripture, and regarde Religion.